

VERMONT TELEGRAPH.

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BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BRANDON, WEDNESDAY, OCT. 5, 1842.

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VERMONT TELEGRAPH.

Saturday, Oct. 1, 1842.

For the Vermont Telegraph.
A Methodist Camp-Meeting—Anti-Non-Resistance.

Brother Murray:

Knowing something of the character of the Telegraph, touching its openness and fearlessness, I thought it would be well enough, and perhaps duty, to communicate a few things respecting a discourse which I heard at a Camp-Meeting, in this town last Friday, by Rev. James M. Fuller, (Methodist,) Barnard Circuit. His text was in Mat. xxiii. 25: "And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will." Being unprepared I did not take notes, and therefore what I wrote will be from memory, but will try to communicate as correctly as I can.

He spoke, in the first part of his sermon, very well, and very truly of the character of Christ—showing the justness of his claims on the confidence of Jesus, from several considerations, which the preacher presented to the listening multitude with much propriety. He then gave the history of the mock trial, by which the condemnation of Jesus was procured. He then spoke of the character of those who clamored for the blood of the innocent Jesus, and desired the release of Barabbas, the murderer. He held them up in no enviable light, surely. He then spoke more emphatically of the spirit by which they were actuated in that horrid deed.

He said it was a mobocratic spirit—it was infidelity. It was the spirit that had always been opposed to religion and civil government—the rabble opposed the court of Pilate—the same spirit of mobocracy and infidelity had clamored for the blood of the disciples since that day. A Volney, a Paine, a Voltaire and other infidels had manifested the same spirit, in opposition to religion and every thing that was good. He said we had seen the fearful effects of the same spirit of infidelity in our own day. He mentioned the late disgraceful riots at Philadelphia, and in many other places within a few years past—all referable to the spirit of infidelity.

He then went back and linked together in close association, the names of Th. Paine, Voltaire, Kneeland, Garrison, Wright and Rogers, as infamous infidels and stirrers-up of sedition—spreading principles and doctrines that lead on to riots, anarchy and bloodshed. There was much applause manifested by the audience generally at such display as he made of these names as here mentioned, and theadium he labored to cast upon them. He labored craftily to show an identity of principle and character between those devoted and benevolent men—Garrison, Wright and Rogers, and such men as Paine, Voltaire and Kneeland. He endeavored to show to that large assembly that Non-Resistance was the imposing tide under which this ultra infidelity carried on its operations. Non-Resistance was held up before that attentive multitude until it was perforated like a grater with his thrusts and stabs. Here and there was heard, Amen—Amen—Amen. Evidently upheld by his hearers, he continued his tirade of abuse. He applied these epithets, "the polished Garrison," "infidel Wright," and "infatuated Rogers," holding them up as infidels—opposed to civil government—civil law—good order—courts of justice, which was the safe-guard of the people—and hereby attempted to show their contempt of courts of justice as did the rabble that desired Barabbas the murderer to be let loose in society, and have the innocent killed. He said he should rather live in the suburbs of hell than in a society where Non-Resistance prevails—yes, for this would be in the very CENTER of hell—he hoped he should be doing away the sabbath, the ministry and churches. He managed so as to make Non-Resistance responsible for their sins on every subject. He said if he should go home and find a ruffian attempting to kill his wife or children, if he would not kill the villain to save their lives, he ought to be damned—yes, he said the hottest corner in HELL would be too good for him.

He made a number of not so much rhetorical, as they were gladiatorial flourishes, while illustrating and showing the audience, that self-preservation is the first law of nature—his illustrations

being accompanied with motions and gestures, with clenched fist and extended muscles, which would show off very appropriately for a military or gladiatorial exercise. He said his life was as good as the next man's, and better than the ruffian's, and therefore he had better kill the bad man, so that he might live and do good in the world. He made allusions to the conduct of some young men the night before, whom he called "owls that were bair"—who probably thought they were provoked to deeds of darkness by the threats and appeal of the ministry to the statute and authority of Vermont, as the source of their safety and protection in their worship. I had a few words with the preacher after sermon. I asked him if he would meet me in public debate on the principle which he had thus assailed, viz: the anti-life-taking principle. I told him to set his own time and place—to which he replied indefinitely—but said he was about having a revival in Barnard, and he was afraid it would divert the attention of the people and hinder the reformation.

This is the clergyman who came out in wholesale condemnation of Non-Resistance at the camp-meeting last fall in Bethel—said Non-Resistants were black-faced hypocrites, &c., &c. I was talking peaceably at intermission on the camp ground on the doctrines of forgiveness, when the Presiding Elder, (Dow of Montpelier,) came through the crowd much agitated and forbade my talking on that subject. I told him I was talking about the principles of Jesus. He said he was dead set against this Non-Resistance—he said the Non-Resistants were the worst people he had to deal with—they would stand right up for their rights. I peaceably retired off the ground. I should think that converts, made to such a religion, would be filled with any other spirit than the spirit of Christ, and would be properly initiated into, and prepared for military exercise. I could not discern any manifestation of the meek, self-denying, forgiving and self-sacrificing spirit of Jesus in the preaching of such a gospel for the redemption of the world.

Yours, for the gospel of purity and peace,
JERIAL CLAFLIN.
West Brookfield, Sept. 21, '42.

For the Telegraph.

A GLANCE AT NON-RESISTANCE—NO. 1.
Mr. Editor:—An apology, if any be necessary, for the following communication, is found in the importance of the subject, and in the moral obligation devolving upon every individual to aid and support, according to their several ability, whatever is considered indispensable to the good of society, or essentially requisite to the happiness and well-being of man. In accordance with this principle, or under conviction of this duty, I am constrained to offer a few remarks in relation to Non-Resistance; a subject, whether true or false, is, nevertheless, entitled to a serious investigation; and if true, which I verily believe, demands the attention and co-operation of every philanthropist and christian.

Although young and inexperienced, and the efforts liable, in consequence to the censure of imprudence, and chargeable perhaps, with the follies and imbecilities of youth, yet these shall not deter me from a free and frank expression of my views; and from making such other observations & remarks as the subject in its connection may require; or such as I have time and inclination to bestow. The ungenerous and unchristian warfare urged against the advancement of Non-Resistance, and the unpopular estimation of those who are engaged in the spread and promulgation of its principles, shall form no barrier in the discharge of a duty which I owe to God, to myself, and to the world; and present no obstacle in the announcement of my sentiments, as being decidedly opposed to the present system of blood-shed, slaughter and revenge. The first position which I shall occupy, and to which I would respectfully solicit attention, is founded upon the Claims and Authority of the Bible.

1. Its Authority.
The authority of the Bible is the word of God, the declaration of Him who rides secure upon the tempest, and who speaks from every breeze. The immutable Sovereign of quick and dead, the all-wise Creator and Governor of the universe, has sealed the oracles of divine truth, His faithful message to the children of men. Yes, that Being who wields the mild sceptre of His providence over universal creation, who watches with parental fondness and attachment, the wants and necessities of His dependent offspring; and who is ever ready to hear and answer the earnest supplication of afflicted humanity, and to pour the balm

of consolation into the lacerated bosom of grief: this infinitely wise and benevolent Being, this kind, indulgent Parent and Father of the whole human family, has given to man a revelation to guide and direct him through the uneven journey of his earthly existence, and to open in prospect to the hopeful believer a glorious immortality beyond death and the tomb. How cheering the thought! how enrapturing, how soul-inspiring the reflection! How soothing the indulgence in so sweet a reverie! and yet how animating, how awakening to the finer sensibilities of our nature! What confidence may we not repose in the promises of so sure a prophecy! and what reliance may we not safely entertain in respect to the truth of its teachings? Unbounded, eternal, and infinitely supreme, its authority far transcends the range of imperial thought, surrounding and embosoming its claims in the glory and magnificence of God. O ye kings and prelates and ecclesiastical dignitaries! bow then your heads beneath its supremacy, and acknowledge its pre-eminence, all ye nations of the earth! Let every aspiring demagogue look well to its injunctions, and all manner of iniquity and every feature of unrighteousness fear and tremble before its merited judgments. Let every moral teacher heed and declare its requirements, and every herald of the Cross drink deep the spirit of devotion, proclaiming the sacred truths of the everlasting Gospel, "in the fear and admonition of the Lord."

When we take into consideration the power and eternity of God; power as seen and recognized through the grandeur and sublimity of His works, we become lost in the depths of infinity: yes, speechless and powerless before an Omnipotent control. When we contemplate the material universe, and behold the purpose and design, manifested in the arrangement and combination of matter, and discovered the wisdom and intelligence, exhibited through both its organizations and the various operations of nature; and, finally, when we turn our eager and astonished gaze upon the star-lit canopy of heaven, and reflect upon those orbic masses there swung in the balance of Almighty power, the mind yields at once its more noble powers, and all its grappling energies, to the surrounding glory of Omnipotence; and we prove the fullness of our hearts in view of such imposing and undeniable attestations of superior greatness, are unconsciously led to exclaim, "What is man that thou art mindful of him? or the son of man that thou visitest him?" Yet the world is made to rejoice, and man to shout praise to his Maker, from favor unmerited, the revelation of His will. The otherwise despondency of the human heart is changed for joy and gladness, through the happy reception of eternal truth. The Bible comes forth from the changes and revolutions of the past, from scenes of violence and persecution, clad in the armor of Heaven, bearing the seal and authority of God. Before it all other claims and pretensions sink into insignificance; before the high and superior authority of the Bible, that true and faithful record of Jehovah himself, all human institutions and inventions, and every undue aspiration of the human heart sink into absolute nothingness, and flee and pass before it, like the dews of evening before the rising orb of morning, or the dusky hues of twilight before the blaze and splendor of day.

The puny arm of man, raised against the commands and authenticity of the Bible, through the establishment of his own unqualified acts of legislation, and in arrogating to himself the exclusive right and privilege of deciding upon the lives and liberties of his fellow men, must, when brought to the test of God's truth, when compared with the express declarations of Holy Writ, must fall like the smoking flax at the touch of fire, and disappear as stubble before the devouring flame.

In view of the weakness and depravity of our race, and of our like dependence upon the same uncaused and self-existent Being, and fully realizing our own insufficiency in opposition to the commands and requirements of God, let us appeal to the unerring standard of divine truth, and learn from its ample pages "the whole duty of man." Let us ascertain whether the word of God has delegated to a being frail and imperfect, who is represented as the "flower" of the field, and the "grass" thereof, such high and important trusts, rights and privileges, as shall duly authorize and empower him, the sole arbiter of human destiny: such as shall nerve arm and spirit while snuffing the fumes of vengeance amid the slaughter and din of battle, or bind still stronger the chain of slavery around the bleeding extremities of oppressed humanity. Having learned our duty and identified these vile, inglorious and inhuman practices with the arts and machinations of men, instituted merely for the security or attainment of some worldly object, or to gratify some sensual, selfish, or unholy desire, it becomes us as rational, accountable beings, to raise in unison our voices, and to cry aloud against the moral blight and devastation, that have

hitherto swept the nations of the earth through violence, ambition and depravity, by exposing the error and fallacy of war, its utter repugnance to every moral and christian principle, and its entire want of support in the doctrines and precepts of the Bible.—Finally, let us make the word of God the man of our council. Let us follow the example of Christ our Savior, who, though seceded and derided, though reviled and persecuted, and openly assaulted by every species of cruelty and barbarism, suffering the treachery of a pretended friendship, as well as the wrath and indignation of a persecuting, self-righteous, and self-sufficient heathenism, yet, like the lamb in innocence, without murmur or complaint, without force or resistance, fell to his aspiring aim on Calvary's sacred Mount. Let us declare His instruction, and regard fearless His principles, until the last wail of contention shall die in tranquility, the last echo of war its departure proclaim, and the high floating banner of peace, love & friendship announce to the world its millennial rest.

No individual believer in divine revelation will hesitate in acknowledging the superior authority of the Bible, over all and every other institution expressly of human origin. No sane and intelligent person will presume to substitute his own will and judgment for the laws and regulations of the Gospel. Neither will the man of sense and accountability, who lives to the honor and glory of his Maker, to the good of himself and the welfare of others, shrink from the proclamation of truth and justice, even tho' it be "to the pulling down of the strong holds of the adversary," to the demolishing of creeds, and to the overturning of the practices of men. Yea, the man whose hope and whose trust is the Lord, whose principles of action are based upon the broad plan of human redemption, will bear his arm with pleasure to the contest, wield the weapons of truth with firmness, and risk in confidence his life and reputation to the mandate of Him who is God over all, forever, amen.

2. Its Claims.
These, like its authority, are unparalleled and imperative. They enjoin more strongly our observance, being the highest incumbent on mortal man. No claim can be binding or obligatory in the absence of authority to assert it, and in proportion to the authority or right of assert, will be found its strength and obligation. The Scriptures, thro' their divine Author, possess this qualification in an infinite extent; the claims of the Bible must be considered of corresponding pre-eminence. To be consistent then, it becomes the duty of every individual to candidly investigate the principles upon which human governments are founded, particularly those of wholesale and retail capital punishment, that we may ascertain, whether they accord with the express commands of inspiration, or agree with its general teachings. If they do not agree, and the former, or human governments, found the invention of man, and consequently of no higher claims to observance than his own unqualified authority can warrant, it must become an equally important, and withal a higher duty to abandon the error and expose honestly and faithfully the deception. Especially should this be the case where the evil is attended with such bitter and inexpressible consequences as are realized and endured under the horrors and calamities of war.—Turn, thou supporter of the military system, turn and weep over the mangled millions whose blood has literally flowed the streets, and filled the gutters of the earth! Turn thou agast, and behold the ravages of death, thro' the slaughter and the slain! Mourn thou in grief, over the once flourishing but now ruined & desolated city, whose inhabitants lie buried and forgotten beneath its deeply instructive though mouldering remains! The voice is that of grief; the wail is that of death; the end oblivion!

That the Military System is discounted under the Gospel dispensation, and unauthorized by every precept and example of our Savior, must, I think, be acknowledged by every attentive reader of the New Testament. And that its effects are blood and carnage, I need not occupy space to affirm. These are stamped indelibly upon the historic page. The downfall of kingdoms, the overthrow of states and empires, fully and most painfully attest their truth. The immoral tendencies of war, as seen and recognized through the blushing outrages of a hireling soldiery, are also too clear and apparent to require any attempt at proof. The only question remaining, and to which I shall now direct my attention is, THE RIGHT OF WAR, INCLUDING CAPITAL PUNISHMENT. Here the matter is brought to a point: Has man the right to take life in any case, or under any circumstances? If he have such right, where found & by whom given? To the first of these inquiries I unhesitatingly and without the fear of successful contradiction, answer no. To the second and third I need not reply. But let my assertion be considered groundless, or not equivalent to proof, I shall endeavor to substantiate the same, viz: that man, in and of

himself, has not the right to take life in any case, as well as the position that he has no such right delegated to him,—by appeals both to reason and common sense; and above all, to the teachings and testimony of that Book, whose authority commands its instruction, enjoins its requirements, and demands the allegiance, the unqualified allegiance of the vast family of man.

My sheet being full, I am compelled to defer a discussion of this point to a subsequent number. With the light in my possession, I shall proceed to the task under the guidance and direction of truth. Truth is my object, my only aim. To obtain it, let us set aside every prejudiced opinion,—not stopping to inquire whether it be popular or unpopular, but, is the doctrine true? is it of God? Are its principles sanctioned by the word of God, and sustained by the voice of reason?

R. M. PHILLIPS.
Westhaven, Sept. 14, 1842.

Touching Sketch of Parental Sorrow.

A LESSON FOR PARENTS.

"A few months ago I buried my eldest son, a fine, manly boy of eight years of age, who had never had a day's illness until that which took him hence to be here no more. His death occurred under circumstances peculiarly painful to me. A younger brother, the next in age to him, a delicate, sickly child from a baby, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, I used every precaution and prudence suggested, to guard the other members of the family against it. But this one, my eldest, I had but little fear; he was so rugged, and generally healthy. Still, however, I kept a vigilant eye upon him, and especially forbade his going into the pools and docks near his school, which he was prone to visit.

"One evening I came home wearied with a long day's hard labor, and vexed at some little disappointments, and found that he also had just come into the house, and that he was wet, and covered with dock mud. I taxed him with disobedience, and scolded him severely—more so than I had ever done before; and then harshly ordered him to bed. He opened his lips for an exculpatory reply, as I supposed, but I sternly checked him; when with a mute, sorrowful countenance, and a swelling breast, he turned away and went slowly to his chamber. My heart smote me even at that moment, though I felt conscious of doing but a father's duty. But how much keener did I feel the pang when I was informed, in the course of the evening, by a neighbor, that my boy had gone to the dock at the earnest solicitation of a younger and favorite playmate, and by the especial permission of his school-master, in order to recover a cap belonging to the former, which had blown off the wharf. Thus I learned, that what I had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self, had hazarded perhaps life for another. It was but the quick prompting of that manly spirit which I had always endeavored to engrave upon his susceptible mind, and which, young as he was, had already manifested itself on more than one occasion.

"How bitterly did I regret my harshness, and resolved to make amends to his grieving spirit in the morning. Alas! that morning never came to him in health. Before retiring for the night, however, I crept to his low cot and bent over him. A tear had stolen down his cheek and rested there. I kissed it off, but he slept so sweetly and so calmly, that I did not venture to disturb him. The next day he awoke with a raging fever on his brain, and in forty-eight hours was no more! He did not know me when I was first called to his bed-side, nor at any moment afterwards, though in silent agony I bent over him until death and darkness closed the scene. I would have given worlds to have whispered one kind word in his ear, and have been answered; but it was not permitted. Once, indeed, a smile, I tho', of recognition, lighted up his eye, and I leaned eagerly forward. But it passed quickly away, and was succeeded by the cold, unmeaning glare, and the wild tossing of the fevered limbs, that lasted till death came to his relief.

"Every thing that I now see that belonged to him reminds me of the lost one. Yesterday, I found some rude pencil sketches which it was his delight to make for the amusement of his younger brother; to-day, in rummaging an old closet, I came across his boots, still covered with dock-mud as when he last wore them; and every morning and evening I pass the ground where his voice rang the merriest among his playmates. All these things speak so vivid of his active life; but I cannot, though I often try, recall any other expression on his face, than that mute, mournful one with which he turned from me the night I so harshly punished him. Then my heart bleeds afresh. O, how careful should we all be, that in our daily conduct towards those little beings sent us by a kind Providence, we are not laying up for ourselves the sources of many a bitter tear! How cautious, that neither by inconsiderate words or look, we unjustly grieve their generous feelings! And how guardedly ought we to weigh every action against its motive, lest, in a moment of excitement, we be led to mete out to the venial errors of the heart, the punishment due only to willful crime! Alas, perhaps few parents suspect how often the sudden blow, the

fierce rebuke, is answered by their children in the tears, not of passion, not of physical or mental pain, but of a loving, but grieved or outraged nature."—Knickerbocker Magazine.

DIALOGUE ON EATING FLESH.

Being the Substance of a conversation which took place at a Tavern between two Strangers at their breakfast-table.

G.—Shall I help you to a piece of the steak, sir?

A.—No, I thank you, sir.

G.—Will you take a piece of the dried fish, then, sir?

A.—No, sir; I thank you.

G.—(Rather surprised.) Will you take neither?

A.—I never eat animal food, sir.

G.—Will you take some butter, then?

A.—No, sir.

G.—Some cheese?

A.—No, sir; I neither eat butter nor cheese.

G.—But in relation to animal food, is it not the opinion of medical men that in this climate animal food is indispensable?

A.—That was once the prevailing opinion among them, and it may be so still; nevertheless, there are many dissenters.

G.—But do not the teeth and intestines indicate that we are formed to use a mixture of animal and vegetable food?

A.—They do not, sir. On the contrary, the teeth and intestines of man most nearly resemble those of animals which, in their native state, live wholly on fruits, seeds, &c. I mean the monkey race.

G.—Do you mean to give it as your opinion, then, that man is a frugivorous, or fruit-eating animal?

A.—Most certainly I do.

G.—But how is it that physicians have so long taught a different doctrine?

A.—I do not know. Perhaps they have been misled by theory. The common theory long has been, that man is by nature partly carvorous, perhaps because he is so by custom or second nature; but as I have already asserted, anatomy and physiology teach a different doctrine; so do facts.

G.—But you must be mistaken in regard to facts. Those who live entirely on vegetables for a considerable period are a feeble, puny race.

A.—This I know is commonly affirmed; but it really is not so. I am well acquainted with individuals who have lived solely on vegetables and milk all their lives, and I know of no persons more vigorous in body or mind.

G.—This does not prove any thing; God has so constituted us, that he can sustain us on almost anything, from the most highly nutritious animal food alone, to the coarsest vegetables alone—potatoes, fern-roots, and even bark. In order to show that mental and bodily vigor can be sustained on vegetable food alone, we must find whole tribes of men living in this manner, without deteriorating, from generation to generation.

A.—What you say is true. Individual cases prove little, if any thing, because there are so many things concerned as conditions for health, whether of body or mind, that it is difficult to say how much ought to be attributed to any one thing, even the food; so that it is highly desirable to take the course you mention. Let us look, then, at men in masses. The native New Hollanders live chiefly on animal food; for even their fern-root bread is chiefly pulverized flesh or fish.—The Japanese, especially in the interior of Japan, live principally on rice and fruits. They not only eat no flesh, and, except about the coast, no fish, or scarcely any, but they have an aversion even to milk.—Yet the New Hollanders are among the most puny and meagre of the human race; while the Japanese have the most vigorous, healthy, well-formed bodies of any nation in Asia, and, in regard to both physical and mental developments, fall little short of the most enlightened and happy nations of Europe.

G.—But have not the Japanese the best climate?

A.—In regard to climate and all other circumstances except civilization—for the Japanese are truly the most highly civilized—the New Hollanders appear to me to have the advantage.

G.—But the Hindoos, who are vegetable eaters, are a feeble race.

A.—You must consider their enervating climate, and above all, their dreadful licentiousness, from their very childhood. Can you find a nation of flesh-eaters that, under such circumstances, are more vigorous? But again, you must compare Hindoo with Hindoo. Do those Hindoes who, on account of their religion or any other cause, eat animal food from generation to generation, and yet indulge in similar enervating habits to their respective, possess any advantages over the vegetable eater? Are the Chinese and Japanese on the coast, who eat fish to some extent, any more healthy or long-lived than those of the interior? Do not the negroes of Africa, who live chiefly on vegetables, possess far better bodies than the northern nations, that live almost entirely upon flesh? The South Sea Islanders, too, who are vegetable eaters, is it not expressly said that their strength and agility are so great, that the stoutest and most expert English sailors have no chance with them at boxing? On the other hand, is it not fully proved that the Laplanders, Samoides, Ostiacks, Tanguoses, Burats, Esquimaux, and Kamtschadales—flesh eaters—are the smallest, weakest, and least brave people on the globe?